

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 26, 1903.

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In last week's issue of THE BAPTIST there appeared a communication from Dr. Willingham with the heading, **To Pastors.** "Plenty of Time But None to Lose."

I trust all our pastors read it. The time is short. "The King's business requireth haste." What is done must be done quickly. Why not Mississippi raise every cent of the \$13,000.00 asked for by the Convention? We can do it easily and at the same time help instead of hindering other work. Jackson Baptists thought it impossible to give \$500 and since there were no very large gifts everybody is wondering where the \$800 came from. Then what an inspiration from Hattiesburg! What a church that must be! Barely out from under the debt for their new building and \$600 for Foreign Missions. There is "a going in the tops of the mulberry trees" that means great things for Mississippi Baptists. From every quarter comes good tidings. How inspiring Bro. Rowe's recent letters in THE BAPTIST. If we do our duty during the four weeks that remain I believe Mississippi will add 50 per cent. to last year's contribution to Foreign Missions which will be necessary if we reach our apportionment. Brother pastor, if we fail, see that it is not your fault.

W. F. YARBOROUGH,  
Vice-President.

The contribution of Jackson Baptists to Foreign Missions for the current year has reached \$950.00 with a probability of its going on to \$1,000.00, when all the gleanings are in. The First Church gave \$800.00 and the Second \$150.00. There was no "high pressure" save that which is born of an earnest presentation of the needs and God's commands and promises to His children. No one gave more than he ought, and those who gave nothing at all were very few in numbers. It is four times as much as was ever given by Jackson Baptists before; and it was done so easily that they scarcely knew how it was done. Everybody is happy, and the situation is the best that was ever seen in our Capital City. It is the largest contribution ever made by any denomination in Jackson to Foreign Missions.

And what has been done here, can be done in every church in Mississippi. Indeed, it was done the same day at Hattiesburg—Pastor Trotter wires that their figures stand at \$600.00! What does Vicksburg, Meridian, West Point, Columbus, Corinth, Starkville, Water Valley, Oxford, Winona, Grenada, Greenville, Macon, Natchez, Gloster, McComb City, Brookhaven, Hazlehurst, Crystal Springs, Laurel,

Ellisville, Canton, Kosciusko, Summit, and scores and scores of other strong churches in town and country say in response to this call to *advance* that comes from Jackson and Hattiesburg?

Double up, brethren, if you can't quadruple up, anyhow:

The Southern Baptist Press Association was held in the Baptist Church at Biloxi on March 18-20, 1903.

## The Press Association.

This body represents the territory covered by the Southern Baptist Convention. It spans the great stretch of country from Maryland to Texas. At 7:30 this body was called to order, and Dr. T. T. Eaton, editor of the Western Recorder, Louisville, was elected president, and Dr. E. E. Folk, editor of the Baptist and Reflector, Nashville, Tenn., secretary. Devotional exercises were conducted by W. C. Golden, secretary of missions in Tennessee, and address of welcome was delivered by Dr. J. B. Searcy, pastor of Biloxi Baptist Church. Dr. R. H. Pitt, editor of the Religious Herald, Richmond, Va., discussed "The Paper and Baptist Principles," Dr. T. T. Eaton, "The Paper and the Pastor," and Rev. Frank Willis Barnett, editor of the Alabama Baptist, Birmingham, "The Paper and the Layman," and the association adjourned.

Thursday morning at 8:30, Rev. W. H. Smith, editor of the Liberty Baptist, Horse Cave, Ky., directed the devotional exercises, and the publications present were enrolled through their representatives. There were thirteen publications represented by about thirty-five persons. Drs. J. B. Cranfill, of Dallas, Texas, and J. C. Porter, of Florida, were appointed to discuss "The Paper and Advertisements," but being absent Drs. Pitt, Bell, Barnett and others spoke in their stead. "The Paper and Agents" was spoken to by Dr. T. P. Bell, editor of the Index, Atlanta, Ga., and T. J. Bailey followed by a general discussion of "The Paper and Premiums." After giving attention to some business, a recess was taken for dinner, after which the editorial party were given a free drive to Beauvoir, which was a highly enjoyable feature of the occasion. On the way the party stopped in a body to call on Mrs. Davis, the widow of our Southern Chieftain, who received us most cordially. She has purchased a beautiful cottage near the beach and spends her winters there in company with her sister-in-law, Mrs. Gen. Joe Davis.

At 8 p. m. Rev. F. W. Barnett conducted devotional exercises, after which "The Paper and the Sunday School" was presented by Dr. J. M. Frost, secretary of the Sunday School Board. "The Paper and State Mis-

sions" was spoken to by Dr. W. C. Golden. Then came "The Paper and Home Missions" by Dr. F. C. McConnell, secretary of the Home Board, and "The Paper and Foreign Missions" by Dr. R. J. Willingham, secretary of the Foreign Board. "The Paper and Temperance" received proper attention at the hands of Dr. E. E. Folk.

Friday, 9 a. m., we took a steamer on the Gulf to Gulfport and looked upon the mammoth improvements Captain Jones is making at the splendid seaport of the South and the large ocean-going vessels at the dock. The party returned to Biloxi by the L. & N. road, and at night "The Paper and the Home" was discussed by Dr. J. N. Prestridge, editor of The Argus, Louisville, Ky. "The Paper and Children" was presented by Dr. I. J. VanNess, of the Sunday School Board, Nashville, Tenn.

Besides those whose names are mentioned above there were present Rev. W. B. Sansing, one of the editors of the Mississippi Baptist, Newton, Miss.; Rev. Bruce Benton, editor of the Chronicle, Alexandria, La., and Mrs. Benton and little daughter; Mrs. Smith, of Kentucky; Mrs. VanNess and daughter; Mrs. Folk and daughter; Mrs. Eaton and Miss May Eaton; Mrs. Prestridge, Mrs. Barnett and Virginus Frost. Of course, Mrs. Searcy was there, as she is always found in every good thing. Many other sisters and brethren resident in Biloxi were present. Our home was with our old Holmes county friend and pupil, Hon. L. H. Doty, a prominent member of the bar, and his excellent wife and her mother, to all of whom we are much indebted for our delightful visit to their delightful city.

We went over the Gulf and Ship Island Railroad. It is possibly the best road and the best paying road in the South of its age. Captain Jones, its president, is justly recorded among the leading promoters of the South.

A man who demands justice should himself be just. Those who trample upon the rights of others, and roughly deprive them of the opportunity to earn a livelihood, have no ground for complaint when the tables are turned upon themselves. Membership in an organization confers no right to "life, liberty, and the pursuit of happiness" which does not equally belong to the man who remains outside. The spirit of the Gospel is opposed to exclusive privileges of any sort.—Sel.

Our book department has gone beyond what we expected in its success. We are, therefore, adding many new books not listed in our catalogue as well as enlarging greatly our stock.



# THE BAPTIST.

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MISSISSIPPI BAPTIST PUBLISHING COMPANY.

JACKSON, MISSISSIPPI.

W. B. HILL, EDITOR AND MANAGER.

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## Church Music.

The elements of Christian worship are few in number, as a matter of necessity. Prayer, A Message from the Bible, Preaching, Sacred Song, Self-surrender, to God. A lesson from the Bible may prepare for worship; yet, so far as the lesson from the Bible proves the means of an intelligent communion with God, to that degree we may regard the reading of the Scripture a part of worship. Preaching may or may not be a part of worship. It may prove a hindrance to worship, by being thoroughly at variance with the Biblical spirit and content; it may be a monstrous effort on the preacher's part to make a name for himself. Speaking generally, a considerable part of pulpit administration is worse than inflated nonsense. The use of great swelling words, the effort to appear learned, to be eloquent, to make "an impression" for price's sake, must all be an abomination in the sight of God. The world has yet to see a thoroughly trained ministry devoting itself wholly to its religious work—a ministry also disciplined in mind and heart as to admit of the truth of God shining through it upon Christians and lost men.

Preaching proves a part of worship when men are brought, under its influence, to meet God. "And Moses brought forth the people out of the camp to meet God." So does the minister: his task is, to bring the people face-to-face with God. The only way in which this can be done is, for the preacher to present the truth, and bring it to bear on the lives of the people.

Self-surrender to God is religion. It is certainly the beginning of religion as well as its continuance. It is true worship when we voluntarily, and gladly place ourselves in the hands of God. And yet this very self-surrender finds utterance in prayer, or song.

Many are satisfied with mere preparation for worship. The noble sermon may satisfy the auditor and fail to move him to a new surrender of himself to God, or to a renewed crying to God for mercy and bless-

ing. Preaching may be a snare to the listener. In almost every congregation you will find persons who love to hear "good preaching," but who miss the self-surrender part of it. Ezekiel must have been a very choice preacher to listen to; yet he had sinners to come simply to enjoy him. "And they come unto thee as the people cometh, and they sit before thee as my people, and hear thy words, but do them not: for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not." Ezek. 33:31,32.

What is the future of church music? Let it be said that neither the preacher nor the people, as a rule, appreciate the place of church music. The loss sustained by the church at this point is grievous: the worshipper is frequently deprived of his right to honor God with choicest music and truest sentiment; the outside is exposed to the influence of an inferior hymn, and is tempted to make it ridiculous in parody. We have heard a student for the ministry do this very thing in the case of a "Moody and Sankey" hymn which bordered on the ridiculous through trifling repetition.

The sense of triumph is always promotive of song as well as of poetry. The heathen usually sing in their worship of idols; because they associate victory or triumph with these objects of worship. The Hebrews broke forth into song when Moses led them through the sea; and Miriam the prophetess, not to be outdone, led forth the women trimble in hand, hymning God's praises. The Book of Psalms is extremely rich in lyric wealth. No outburst of song has ever rivalled the Psalms. Christian hymnody has brought forth "things both new and old" out of this treasure house. We can only account for this excellence of the Psalms on the ground of their Inspiration.

Luke was the first Christian hymnist; his Gospel contains a triumphant note in the song of Mary the Virgin, called "The Magnificat":

"My soul doth Magnify the Lord,  
And my spirit hath rejoiced in God my Savior.

For he hath looked upon the low estate of his hand-maiden,  
For behold, from henceforth all generations shall call me blessed," Luke 1:47,48.

"Zacharias sang at John's birth, "The Benedictus":

"Blessed be the Lord, the God of Israel,  
For he hath visited and wrought redemption for his people."

Luke records the angel's song—"Gloria in Excelsis":

"Glory to God in the highest,  
And on earth peace among men in whom he is well-pleased."

And again Simon the aged sang at the season of the Rabbi's presentation in the temple—"Nunc Demittis"

"Now lettest thou thy servant depart,  
O Lord,

According to thy Word, in peace," Luke 2:29.

Christ has left it to his church to celebrate his praises in songs of their own making; the wisdom and skill of the churches are not embarrassed for lack of material; and certainly the Psalms are noble specimens of hymnology.

Early Latin hymns were used in worship. Ambrose founded a school of hymn-writers in the fourth century. And many choice hymns have been translated by Neale (and other hymns, we mean) into English.

## Notes and Comments.

The Watchman grows funny and asks, if it would not be more appropriate to have the "Gay" lectures before the Southern Baptist Theological Seminary at some other season than during Lent? We are not gay enough for that yet in these parts.

There is a blessing in giving of our means to the cause of Christ, that does not come from anything else we do, and no man is so rich in grace that he does not need the blessing, nor is any man so poor in this world's goods as to be outside its reach.

The most gracious speech of our Lord there was in hell; and so ought there to be in the speech of every believer in Him, and more especially in the speech of the pulpit. The awful fires of hell have not gone out, nor would "Easter" be a bad time for a courageous pulpit to lovingly, tenderly and faithfully speak out on that subject.

Brother, where and when it matters not, went on the recommendation of another brother to be "sampled" by a church that had been for nearly two years without a pastor. But by the time they saw him, they made up their minds that he would not do—Why? Well, they said, they did not want a preacher who parted his hair in the middle.

The best way to settle the "race question" is for every negro and white man to go to work, and keep at it. There has been enough talk on the subject of late, to have settled it into the bottom of some Southern grave, a thousand leagues deep, if talk would settle anything. But when do talk, especially such talk we are having, ever settled anything?

The man, now known as "Saint Patrick," was born in Scotland in 374. He had been in his grave nearly 200 years before the Roman Catholic propaganda began in Ireland. In about the year 600, when Pope Gregory sent out his emissary, Augustine, to convert the northern savages, he found men in the followers of Patrick, who could ever teach him "the way of the Lord more perfectly." He tried to compromise with them by having them to accept the "Pope as the head of the church," and ever afterward baptize their babies; but

no, they were too Baptist for that, replying that Christ is the head of the church, and that they only baptize those who are old enough to believe upon His name. So really, Patrick was in heaven, and had been for 150 years, before the Catholics ever heard of him.

"Christendom" is to be the name of a new religious publication in Chicago. Dr. W. R. Harper is president of the management and Prof. Shailer Mathews, of the University of Chicago is to be chief editor. Between the "Biblical World" and "Christendom" the University of Chicago will not want for advertisement, nor the people for something "up-to-date" to read. It is to be hoped that the Christ of "Christendom" will be the one that Judas betrayed, Pilate sentenced and that the Romans crucified, "on Calvary's brow," outside the gates of Jerusalem.

It is noticed again this year, as heretofore, that some of our Northern churches are beginning to "save up" their converts until "the Easter tide" for baptism. In one church "it is expected that a large number of candidates will be received by baptism at Easter." And, if you will keep your eyes and ears open, you will hear of some Mississippi preacher, who takes advantage "of the occasion" to discourse upon the resurrection. If religion is good for forty days it is good for the whole three hundred and sixty five. Let Baptists wash their hands of the whole "Lenten" business.

## That Unanswered Open Letter.

On the 10th of December last I wrote a letter to Rev. T. L. Mellen, a presiding elder of the Mississippi Methodist Conference, telling him that I had been told by reliable persons that he, in a sermon preached at Walnut Grove and repeated at Carthage, asserted that "The Baptists have rejected the Old Testament Scriptures" and politely asked him to explain himself that I might set him right before those people. I waited a month and received no reply. I then had the letter published in THE BAPTIST as an open letter with the request that a marked copy be sent the brother. I have waited another month and the open letter has received no reply.

I have in my possession a certificate signed by persons whose veracity is unquestioned in the community where they live stating that he did make the assertion, and I am given the privilege to publish the certificate with their signature if I wish.

Now as he has had these ample opportunities to deny, explain or retract the assertion I take it for granted that he is willing to bear its authorship.

In reply to the assertion I wish you to publish the following article of the Baptist Faith:

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture

of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of the Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried," Art. 1 New Hampshire Confession of Faith.

"Under the name, Holy Scriptures or the word of God written, are now contained all the books of the Old and New Testament," Confession of Faith Art. 2. Phil.

Thanking you Bro. Editor for space for this letter I remain,

Yours truly,

T. J. MOORE.

Lena, Miss.

## The Common Dance Should Be Let Alone Because There's Danger in it.

I somewhere read an account of the police force raiding a den of infamy in one of our large cities. They had been informed that a shameful and obscene wicked practice was being engaged in in a certain public hall. It taxed their credulity much to believe that such a thing could be in the midst of a civilized community, under the living voice of an earnest gospel pulpit. They were urged to investigate. They did so, and found that dancing was frequently engaged in, in this hall, by the sexes, and that the participants were—perfectly nude.

Would it be transcending the limits of correctness to say that this is an example of the natural and final development of the common dance? To say that it doesn't always culminate in this kind of shocking debauchery doesn't argue that its tendency is not towards it.

All card players do not become "black-leg" gamblers, but such is the tendency. All boy babies do not develop into grown men, but such is the natural and final outcome if not in some way prevented. The fact that a girl baby becomes finally a grown woman, if nature is not interfered with, is proof enough that to become a woman is the natural and final outcome of being a girl baby. Not all who go to school become educated, but that doesn't prove that going to school isn't the natural way to become educated. Not all who take the south-bound I. C. train at Jackson go to New Orleans, but they start in that direction.

All who drink intoxicants do not become drunkards, but who will dare say that drunkenness is not the natural and final outcome of drinking.

Then why not as logically and correctly say that the most shockingly obscene and debauched dancing is the natural and final consummation of the common dance? Then how can we afford to cherish and nourish the common dance? Who will wish to cherish and nourish, in his home, a poisonous reptile, because forsooth it is but a baby snake, when he knows the increasing danger to his loved ones?

Oh, that we could become fully awake

to realize the danger of the common dance. God help us to do so.

Yours for safety,

IOTA P.

## If I was a Girl.

Reply to "If I were a Boy."

You are always hearing a girl say what she would do if she was a boy; but you don't often hear a boy say what he would do if he was a girl. I guess we are afraid of hurting their feelings. But the girls must pardon me for coming to the front just once and saying I know what I would do, or rather I know some things I wouldn't do if I was a girl.

I would try to avoid the giggling age. I'm awful glad that's left out of a boy's nature, it's disgusting. When girls get thirteen or fourteen and think they are nearly grown then the disease takes 'em. Everything that's said, whether it's solemn or sad, they giggle. In short they giggle incessantly. And if two or three of 'em get together on a railway train or street car, the malady assumes its worst form, and it is awful.

I wouldn't talk loud if I were a girl, especially in a crowd. You see a lot of girls get together and begin chattering and you hear every word they say for a quarter of a mile, more or less, and none of them are deaf then; neither is what they are saying especially edifying, though everybody stops to listen. They have to, for they can't hear their own ears, 'tis useless to try to do anything else—unless we rush to the smoker and find relief in a cigar—then they condemn us for smoking.

I've been in assemblies where something ought to have been done with girls for disturbing public peace. If they had been boys they would have been arrested and sent to the "lock-up." Their furbelows saved 'em, however—but they didn't save them from being talked about by the very fellows they were trying so hard to attract.

I wouldn't rush to the depot every time a train came in, and stand and stare, or say "smart" things to passengers—if I were a girl, yet call themselves ladies. We boys have another name for them, however which suits the occasion better.

If I were a girl I wouldn't follow any fashion to such an extreme as to make myself uncomfortable and ridiculous. I wouldn't want to attract attention at the risk of health and common sense.

Last, but not least, I would behave myself when I went to church. I would bow my head and hold my tongue while the preacher was praying if I had to stuff my fist in my mouth to do it.

If I were a girl I would be very careful about how I behaved myself, because being a boy, I know that the boys will be just what they are—only a heap worse.

If they are "fast" the boys will be "reckless." If they are "butterflies" the boys will be "dudes." If they are lady-like the boys will try to be gentlemanly. Hence if I were a girl I'd have a very high standard of womanhood, and I'd live up to it.

A Boy,

Hattiesburg, Miss.



## The Church.

J. S. SANCY.

I have been very much interested in reading what some of our papers have had to say of late on the use of this term in the Scriptures. There seems to be a general concurrence of opinion that in its primary use it designates a local assembly of baptized believers who meet statedly for worship and to execute the laws of the Kingdom of Christ on earth.

Most of our writers claim that the term "church" is also used in a secondary, or figurative sense to designate the saved in the aggregate. It will not be the purpose of this article to either affirm or deny the correctness of this use of the term, but only to examine some Scriptures to see if they support this view.

The first to which I would call attention is in Matthew 16:18, 19. This is the first time the term "church" occurs in the New Testament. It seems quite strange that it should have been used the first time in its figurative rather than in its primary sense. Words are signs of ideas, and if we do not know the signification of a word how can we get its idea? And the figurative application of a term is dependent upon its striking relation to its literal signification. This word, and its signification, were well known by the Greeks before it was assumed by our Lord in its sacred use. Trench says "Ekklesia as all know was the lawful assembly in a free Greek city of all those possessed of the right of citizenship for the transaction of public affairs. That they were summoned is expressed in the latter part of the word, that they were summoned out of the whole population, a select portion of it, neither the populace nor yet strangers, nor those who had forfeited their civil rights—this is expressed in the first. Both the calling and the calling out are moments to be remembered when the word is assumed into a higher Christian sense; for in them the chief part of its adaptation to its more august uses lies."

The two thoughts emphasized by French are vital. There are two other thoughts in the word just as vital. The one is, it designates an assembly; and the other is, that this assembly is an organic body assembled to execute law. If then those thoughts are clearly in the term *ekklesia*, and I do not believe any competent authority will call them in question, then the use of this term must have suggested to the disciples that the church was called out from the masses of the people—endowed with Christian citizenship, an organized body assembled to execute the laws of Christ. That a Greek *ekklesia* conformed to the characteristics herein specified I think is clear from the Scriptures themselves.

Concerning the mob in Ephesus that persecuted Paul and Alexander, Luke says "Some therefore cried one thing and some another, for the assembly was confused and the main part knew not wherefore they were come together." Acts 19:32. The only characteristic that this meeting

had was that it was an "assembly." It was not legally called out, nor composed of legal citizens, nor was it a legal organization. The town clerk very wisely told them, "If ye inquire anything concerning other matters it shall be determined in a lawful assembly, for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give account of this concourse, and when he had thus spoken, he dismissed the assembly." Acts 19:31-40. Here it is evident that a real *ekklesia* was a "lawful assembly" in contradistinction to "this concourse" which was illegal, and who were answerable to the "lawful assembly" or *ekklesia* for their conduct. This shows the use of the word among the Greeks. Whatever was necessary to Greek citizenship was necessary to membership in a Greek *ekklesia*. If a Greek citizen was required to prove his Hellenistic blood, and take an oath to be loyal to the Grecian government before he could be a member of the *ekklesia*, then it seems most befitting that a Christian *ekklesia* or church should be composed of men and women who have been "called out" from the world—are not "strangers and foreigners but fellow-citizens with the saints" and have taken the baptismal oath to be loyal to Christ and all His commands. Doubtless many pure blooded Greeks were not members of the *Ekklesia* through their neglect, or misconduct. So, many real Christians are not members of the Christian *ekklesia*, or church, by their neglect or misconduct. This would seem to oppose the use of the term "*ekklesia*" as applicable to the saved in the aggregate as in its original use it did not embrace all the Greeks but only those who complied with its rules of membership.

Not only is it most reasonable that Jesus would have used the word first in its primary, rather than its figurative sense, but His language seems clearly to imply as much when He says "upon this rock I will build my church." If by this language Jesus referred to the aggregate of the saved, it is strange that he used the form of expression that always in ordinary use refers to the future, and not either to the present or the past. Four thousand years of the history of the saved lay back of this expression by the Master. Were they of so little importance as constituting a part of the aggregate of the saved that Jesus would seem to ignore them entirely by His language? But again, the expression "I will build my church" not only refers to something to be done in the future but it implies construction. We do indeed sometimes speak of "air castles" but does anybody believe for a moment that Jesus here declared He was going to build an "air castle?"

You cannot conceive of a building apart from the conception of form and visibility, unless, indeed, you dream of an "air castle." But Jesus gave to this institution which in this chapter He calls "my church" and in the 18th chapter "the church," "the keys of the kingdom of heaven." Here "keys" are used as a symbol of authority

to execute the laws of the Kingdom of Christ. Of course, Romanists claim that "the keys" were given to Peter as Pope with authority to "bind" and "loose," but the 18th chapter mentions the "binding" and "loosing" as being done by the church. Either view would make the passage refer to an actual organization and not the aggregate of the saved.

Once more, Perpetuity and triumph are affirmed of this institution. "The gates of hell shall not prevail against it." This language clearly implies conflict but insures triumph. This could not be predicated of the aggregate of the saved, conceived of as an assembly for when the last one of that assembly is gathered in there will be no more conflict for them and it could not be an assembly of the aggregate of the saved till then. But the perpetuity of the institution called "the church" seems to be greatly in the way of the primary reading of the term in this passage. There are those who hold that somewhere between here and the Jerusalem church there has been an interregnum in the Kingdom of Christ on earth during which there was no church on earth after the Apostolic pattern to execute Christ's laws—to preach His Gospel and administer His ordinances. This text is an insuperable barrier to that theory. Paul said "Unto Him be glory in the church by Christ Jesus throughout all ages." Eph. 3:21. Now if in any age since the founding of the institution called "the church" there has been a period when "the church" did not exist then this prayer of Paul has not been answered and "the gates of hell" did prevail. But if it is claimed that this passage in Ephesians itself refers to the aggregate of the saved conceived of as an assembly then the answer is that assembly is claimed as the "invisible church" but the church about which the Apostle wrote could not have been invisible for it was to contain the "glory" of Christ, and glory means brightness, or to shine. The face of Moses was "glorious" when he came down from the mountain. Christ was "glorious" on the mount of transfiguration and this brightness, this "glory" could not be "invisible," for when it ceased to shine in "the church" it would cease to be "glory." Wherever the sun shines it can be seen. So I conclude that the figurative interpretation of Matthew 16:18 will not be the test.

## Cuba.

## THE BAPTIST.

Our Baptist cause is being greatly blessed throughout the island. From the East to the West, from the North to the South, comes soul-stirring news of revivals and rapid advance. At all our preaching points congregations are large, interest deep, conversions and baptisms frequent.

The Calvary Baptist Church of Havana, which was organized about a year ago, has recently begun aggressive work among the Cubans, and its efforts have been crowned with greater success than we had any right to expect.

We have opened five Mission stations in the city free of any expense to the Board,

except the preacher's salaries. Our Cuban friends have opened to us their homes, granting to us the privilege of preaching in their parlors.

My Cuban laborer in this city is Bro. P. J. Franqui. A noble yoke fellow he is. Perfectly reliable, thoroughly consecrated, and intensely active. He preaches one night, and I the next every night in the week except Saturday nights. And when I am out of the city looking after other mission interests he preaches every night. We intend by the grace of God to wake this old city up. If God spares our lives, and continues His blessings, we believe that within the next five years we will have a self-supporting Baptist church in this city. Indeed I feel confident that there will be several self-supporting churches in the island within the next five years.

The Home Mission Board is now supporting nine preachers in the island, who are supplying twenty-two Mission stations. We are very anxious that the Baptists of the South enable us to open work in at least fourteen other towns within the next two months. We can occupy them with our present working force. And then we would like to have at least four new preachers immediately after the convention, who would occupy sixteen other places.

Today is the day of salvation for Cuba. What we do in the way of foundation building we should do quickly. Cuba is now in a formative period, hence the denomination that does its work now will have the advantage in all the future.

As an illustration of the importance of doing our work now I mention Ranchuelo, a town of four thousand inhabitants thirty miles from Cienfuegos. Bro. O'Halloran, of Cienfuegos, began holding services there, and as there was no Romish Church there, and no other church as to that the people attended in great numbers, and many were converted, and on the eighteenth of this month I helped him to organize a church there. Six of the public school teachers and the mayor's daughter, and several other prominent people joined the church.

The priest hearing of O'Halloran's work went to the place to try to break him down. He had a chapel built; and began celebrating mass, and abusing the Protestants. But Rome had waited three hundred years too long. The priest has left the place in disgust. I think Rome will never gain a footing there again. There are many other places in the island that have been neglected by the priesthood, and they are all ripe fields for Gospel work. If we could only occupy them now, we could hold them in all the future, but Rome is rapidly organizing and occupying these places and within the next five years Cuba will be as difficult as any other Romish country. Brethren, help us to occupy the country now. Double your contributions to the Home Mission Board, that it may be able to lay hold of this very promising field.

Yours in Gospel Bonds,

C. D. DANIEL.

67 Prado, Havana, Cuba.

## Sunday School Notes.

During the week past, churches at Mt. Olive, Edwards, Clinton, Utica and Her-

manville were visited in the interest of Sunday School work.

Sunday, March 15, was spent at Mt. Olive. In this busy, growing town, church people are not behind business people. Bro. Cooper, the superintendent, and Bro. Byrd, the representative for the county, are active workers. They entered heartily into plans for a house to house canvass and adopted the Sunday School Board's Normal Course to be studied in their Teachers' Meeting.

At Edwards, Wednesday night, we spoke to the largest audience we have found at a mid-week service. Pastor Maum is a hustler. I asked how he got so fine a crowd. He replied that he wrote seventy-five personal invitations for that service, and had them delivered into the hands of the people.

On Thursday morning, eight workers canvassed the town. The Sunday School will adopt the Normal Course for teachers. Watch the work grow at Edwards.

Friday morning, at Mississippi College, the chapel hour was given for an address especially to ministers on "If I were a Pastor."

Sunday, March 22, was spent in Utica, morning, and Hermanville, night. The congregations at both places were large and listened most kindly. When the appeal was made to them to do the thing they had just heard was possible, both responded at once and heartily. Both churches selected committees to manage the canvass and set the day April 4. No wonder these churches are workers! Utica gave \$240 for Foreign Missions; Hermanville went from one Sunday to full time for this year.

The house-to-house canvass means activity. It pays. Have you planned for it?

L. P. LEAVELL,

Sunday School Missionary.

## Hattiesburg.

Our church here has been favored with a magnificent address from Capt. W. H. Hardy, one of our honored members. His subject was, "The growth of Baptists in the United States During the Past Century." The part Baptists took in securing to this nation religious liberty I never heard so clearly and so convincingly presented. He gave the historic facts.

After the address was finished a brother enthusiastically said: "I am gladder than ever I am a Baptist." I wish the address could be delivered in every church in the State. In our Foreign Mission work the address shows that our money goes further toward saving souls than the money of any other denomination. What an encouragement to us to do more for missions! Capt. Hardy thinks of preparing a lecture on "The Influence of Baptist Principles and Teachings upon the World Power of Public Opinion." It is very much hoped he will do this. We will give him a fine audience in his own church to hear it. The influence of Baptist principles felt all over the world. It is going forth conquering and to conquer.

I. P. TROTTER.

## What Are Sunday-Schools?

All Sunday-schools should be under church control; while they are rarely "the church at work," they are departments of its work—like the prayer-meetings, etc. Every Christian has some "gifts"—if it be teaching, prayer, or song, or all three, there is ample scope for them in the Sunday-school.

By means of the Sunday-schools many are brought under the influence of the gospel and attend the preaching services of the church. Dr. Spilman reports that: "of one hundred Baptist churches in North Carolina, which had been canvassed to ascertain how many accessions to their membership in one year's time; twelve churches without Sunday-schools reported three conversions in the year; eighty-eight churches with Sunday-schools reported five hundred and thirty-eight conversions."

Some of our best Sunday-schools are in country churches and small towns. A felt want in the city is consecrated teachers. Example is stronger than words: a teacher that cannot forego so called pleasure of the world, cannot lead young people to Christ, questionable amusements and entertainments, though denominated "no harm" introduce crying evils. Clubs to "kill time" will in the end bring remorse, and destroy all power of the Christian to show the right way.

Sunday-schools are not intended primarily to teach the children of Christian parents. That should be done at home; but through their influence bring members of unregenerate families to be instructed in Bible truths. Otherwise there will be hosts trained in the ways of Satan and of sin. Pastors of churches which have no Sunday schools need to "think of those things." God has raised up laymen, it would seem, to emphasize the "go" of the gospel rather than the "come" of the pulpit.

It is a fact that comparatively few persons are brought to Christ after forty years of age, and seventy-five per cent are converted before twenty. Year by year as knowledge increases, Christian influences have to be exerted with children of more tender age. No limit can be set for gospel invitations. Jesus himself commanded "let the little children come unto me, and forbid them not!" Joining the Sunday-school is one thing; joining the church another. Infants may be brought to the first; believers only must be brought to the other.

If Christians were faithful to the teachings of the Word of God and consistent in their lives the world would be converted to Christ in a single generation. Two many are asleep. Very few are watching. It may be that the second coming of the Savior is near at hand. He is to appear to those whom he finds "watching," who will be called up to meet him in the air. Some will be left to great tribulation: how long we know not—yet his coming will not be to judgment, but to reign. Where will he find his people?

L. A. DUNCAN.



# "What Manner of Man Is This?"

BY W. H. FANCHER.

John 8: 25.

Never in all the generations, have there been so many enquiries after any one person as of Christ. Never since God said let there be light, and there was light, have there been so many decisions reached, as to the character and mission of any one person as of Christ. These enquiries and decisions have had much to do in molding the character and fixing the destiny of men and women for time and eternity.

Christ will know the opinions men entertain of Him. Matt. 16:13, 14: "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples saying, whom do men say that I the Son of man am? And they said, some say: thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets."

The knowledge and estimate of the character and mission of Christ will have a great deal to do in the formation of the moral and religious character of the individual.

1. The duty and privilege to study the life and character of Christ.

1. It is a duty, because commanded. Jno. 5: 39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." These words of Christ were addressed to a company, a congregation of Jews who were skeptical as to the claims of Christ and did not believe that He was the Anointed of God. The design of these words is to remove skepticism and unbelief, and bring to the understanding a flood of light that will cause doubting Thomas to cry, "My Lord and my God," and to inspire an inquiring Nicodemus with such confidence as to call forth the earnest confession: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."

He who makes the Bible his constant companion, and studies it with honesty of purpose, is sure to be brought under its power and influence and the life will be fashioned by its noble teachings.

2. Tim. 3:15: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." It would be well for us to add something to our store of knowledge, concerning Christ, every day that it is our privilege to live. Peter closed his second epistle with this strong admonition: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory, both now and forever. Amen."

2. It is a privilege to extend the acquaintance with Christ, because of the advantage it provides. Job 22:21: "Acquaint now thyself with Him, and be at peace: thereby shall come unto thee." To know God as our Father, Christ as our Redeemer, and the Holy Spirit as our abiding Comforter, brings peace to the soul which surpasseth all understanding, and gives a relish for His Word, which is "a lamp

unto our feet, and a light unto our path." Ps. 37:23: "The steps of a good man are ordered by the Lord: and he delighteth in his way."

11. In studying the life and character of Christ, we find in Him the world's greatest need.

1. A Savior divinely authorized to redeem man from the pollution of sin, and bring him into covenant relationship with God.

Matt. 3:16, 17: "And Jesus, when He was baptized, went up straightway out of the water: and lo the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. And lo a voice from heaven saying: This is my beloved Son in whom I am well pleased." When Christ came up out of the water, at His baptism, the heavens were opened unto Him, and He was publicly clothed with divine authority for the great work upon which He was then entering. His authority was sanctioned and sealed by the Father and the Spirit. Therefore whatsoever He claims for Himself has the seal of the highest authority. Whatsoever He commands is approved of God, the Father, and the Holy Spirit, who is to guide us into all truth.

2. Christ should be recognized as authority in all things. Acts 2:22, 23: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: Him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Peter called the attention of his congregation to the fact that Moses, the law giver, recognized the authority of Christ in all things, and to ignore His authority will incur the penalty of everlasting destruction from the presence of the Lord and the glory of His power.

3. The authority with which Christ did His work was a matter of astonishment to the people.

Matt. 7:28, 29: "And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine. For He taught them as one having authority, and not as the scribes." Other teachers must appeal to authority higher and stronger than themselves; but Christ says: (Matt. 5:38, 39.) "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." When the officers were asked why they did not take Christ, they said, "never man spake like this man."

## Notes From the Field.

THE BAPTIST tramp has been interviewing the Baptist saints of Carrollton, Duck-hill and Grenada during the last few days. A night and a day was spent with the Carrollton Bishop most pleasantly. He is now occupying the new Pastorium recently built by his good people. All that is needed

now to the Bishop's comfort is a house-keeper. In the meantime, the pastor of the Campbellite Christian Church is occupying the house and Bro. Cason is boarding with him. THE BAPTIST tramp had not the pleasure of meeting the Brother, but his charming wife made his stay pleasant. Duck-hill has also to her pastor-ate Bro. Cason. It was the privilege of the writer to preach at night for this good people. Quite a nice crowd were present and all seemed to enjoy the service. Rev. Johnson, who is not pastor of the M. E. Church here, lives in the place and through his efforts a weekly prayer-meeting is kept up. The night was spent in the home of Bro. Dyer Wilkins. Miss Emma, a daughter, is a regular subscriber for and a reader of THE BAPTIST. The rains are so continuously persistent that the list of Baptist readers is not greatly enlarged. "Too gloomy to subscribe for a paper now" is heard on every hand but then, the good folks will feel better when it clears up.

Grenada. The First Church is still pastorless, nor so far as could be learned, is there immediate prospect of getting one. The church is becoming anxious about the matter and no doubt the pulpit Committee will bestir themselves to supply this need. It is encouraging to know that the regular services are kept up by the deacons. It was also learned that although they have no pastor, the regular salary is paid into the treasury, though they had a pastor; this is commendable. It was learned with pleasure that Bro. Lee and his people are moving along prosperously in their work. But how other fields await the tramp. So he must say adieu.

O. M. LUCAS.

## A Man.

He is not a Sullivan, or a Corbett. The vulgar flock to these. "You cannot judge the size of a man by the tip of a scale beam," but how he looks at things and feels about matters tell of his weight.

Alexander H. Stevens was a very heavy man though light in body. For his enlargement, he looked beyond self. The greatest man is he who serves; the smallest, he who would be served.

We heard of a small preacher: Lest he might fail in getting his own salary, he never preached missions. It is likely he had answered somebody's else call to preach, for the Lord had hardly called him. Not preaching missions, he had little to preach, and no doubt, his salary also came up lacking.

A brother said to his pastor: "Unless you let up on missions, you will fail to get your salary, and will have to leave." He replied: "Whether I stay or go is not a thing of importance; but the maintenance of God's cause is." His lips had been touched with a "live coal" and, with Isaiah, could ever be heard to say: "Here am I, send me." And he feared naught but God. Something of lofty quality engaged his thought and inspired his life. On the dome of his soul were the words aflame: "Go into all the world."

No, brother, the claims of Christ are first,

and the man called to preach, will preach these, though the heavens fall. And a church not heeding such preaching, will die—and be buried a mile—for a church exists to give Christ to the world, and, like the human body in its failure in its functions, will die, a church will also die.

Let the preacher be a man and others will be.

J. E. PHILLIPS.

## "It Is Not Essential."

W. JAS. ROBINSON.

In discussing Bible themes these words are often heard. It is very hard, I am sure, for one who is truly zealous for God's glory to understand just what is meant. They usually fall from the lips of those whose highest ideal of a Christian is getting into heaven, or, if not this, as an apology for some discrepancy in Christian doctrine or practice—often both.

To say exact obedience to any command God has given "is not essential" is to charge God with folly. He being infinitely wise and good is utterly incapable of doing a trifling thing and to choose to neglect exact obedience is to choose to be in error and is to openly defy Him. How dare you who are utterly dependent on Him for your salvation and every good thing dare hesitate to be and do all He requires?

But, says one, "I mean essential to salvation." True, many things are not essential to salvation, but submission to all God's commands are essential to obedience and to His glory. But what evidence have you that you are saved so long as you knowingly and willingly leave undone what He has commanded? Christ says, "If ye love me keep my commandments." Here obedience is made the test of love and surely there is no salvation without love.

This disposition to ignore some of God's requirements is very sinful. It proves that the one holding to this view has not fully surrendered to the Lord. Perfect love and faith seek to perfectly obey. Underlying it is the basal principle of all sin—unbelief. Eve was persuaded to do what God said not do, which is equivalent to leaving undone what He said do.

Disobedience is nowhere approved in the Bible but everywhere severely condemned. Some acts that appear the merest trifles resulted in dire calamities. The acts commanded in God's Word as examples are acts of obedience and many of them under severe persecutions, but God is able to give rewards adequate to the severest tests. Humanly speaking many of these things might have been avoided, but remember God views all things with infinite knowledge while we are compelled to view all things with finite faculties.

The men and women, whose names appear in the roll of honor on the pages of holy writ won this distinction by zealously doing whatever God commanded. Of one it is said, "he wholly followed the Lord;" of another, he "walked with God, and he was not; for God took him;" of many that they were faithful, of no one that he

obeyed in all things essential and God rewarded him greatly. Exact obedience is essential to faithfulness, hence there is no command that it is not essential for us to obey. A man who is not faithful in little things is not, and cannot be, in great things. "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." It is a fearful thing to disobey God, by disregarding His word or in any other way.

Reader, seek always to be what God wants you to be and do without hesitation all He commands simply because He desires it. He is so very gracious to you that it is nothing less than impudence to treat Him with indifference about any thing. Strive to gain His "well done thou good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many things: enter thou into the joy of thy Lord."

Water Valley, Miss.

## Sundries.

"While I was musing, the fire burned." Of late, somebody has been "musing," and it makes us laugh. It is no harm to laugh with the angels, for all heaven is glad when righteousness stands waiting her crowning.

In certain quarters, it seems the crown is already being set on, and old Nick sent to his hiding. He thought he had throttled "law" but she was only "suffering long" and was "kind." Some of his (Nick's) "wet drops" have been recently put under key, waiting their claimant, but he is a hidden devil and not likely to claim.

Jackson was a strategic point the 17th. Fifty-four counties assembled and asked the next legislature for state prohibition. One might ask who will compose this body? In the main, they will be men who love their country (patriots), and respect the wishes of the righteous. A man who neither loves his country nor respects the righteous is unfit for a law-making seat. But the next legislature will be dressed in these colors: Love of country; love of righteousness.

The righteous have come forth in boldness, and the Book says: "One shall chase a thousand, and two putten thousand to flight."

In some parts, some are learning that a "Supervisor" is an important man. One brother says: "There is no more important office in the State than his." This brother knows that this officer, among other things, has much to do in the formation of juries, and that justice is much in the hands of these. We often look at juries when the "Supervisor" is not in our thought. We should think of him first, at the polls! He must be a prohibitionist. In fact, the righteous are about to ballot for straight men throughout. The time is at hand. Many are saying so. Among secular papers, The West Point Leader and Yazoo City Herald, ring with a clear note, while others are as strong as they. And men of all callings are falling in line and the old devil is getting scared. Washing-

ton has recently touched a "key note" in the "Hepburn bill" and old Nick is fluttering worse than a scared hen. The House has run this bill through. We might help the Senate with a prayer.

A certain county has one man for sheriff and another in a clerkship who, in their campaign for votes, at public gatherings, had the "jug" in ambush to "treat," and it is said, "They both got drunk."

Children of God cannot and will not vote for such in the coming campaign. The man who does, proclaims himself in the power of the devil, and it is no use for a Christian to be thus tied any longer, for Christ has made him free. "If, therefore, the Truth shall make you free, ye shall be free indeed."

J. E. PHILLIPS.

## Torreón, Coah., Mex.

Often have I wished to write you, but as often have been prevented by much work, and sickness added thereto.

Our school has been a very marked success. We have had thirteen enrolled this year. One broke down and went to become Bro. Newbrough's helper in Chihuahua. Our young men have been of great help in our mission work, not less than twenty have been baptized and two churches organized, as a result of their work during this present session.

We are very much hampered for want of books. We so greatly need a library; a couple of hundred to start this much needed and important branch of work would be a great blessing now.

Mrs. Watkins continues very sick; pray for us. May God bless you!

A. C. WATKINS.

## Hermanville Baptist Church.

Brother W. A. McComb is expected to help us in a revival service in August, for which our church offers thanksgiving and supplication that he may proclaim the Word with all boldness and power of the Spirit. All the services are largely attended. Our mid-week prayer service, began since January, is growing in attendance, interest and spiritual power. The musical part of our public worship is improving, which is a great blessing to the pastor in his ministrations of the Word.

The Lord be praised for His marvelous kindness to His people.

Faithfully,  
ELBERT S. POOL, Pastor.

It is sometimes quite necessary to set oneself against the current opinion of the time, and that is a heroic thing to do, even where one is so unfortunate as to stand for a wrong idea. But it is well for one who proposes to challenge the world's attention by the announcement of a new doctrine to take good heed to David Crockett's famous maxim, "Be sure you're right, then go ahead." Many an underdone notion would have been withheld from the world, and much mortification to the author saved, by the observance of this sound advice.—Sel.



## Signs of Promise.

There are two great tides now on in Mississippi, one on our western border where property interests are in jeopardy, and men are watching with anxious hearts the rising flood, afraid of the desolation that an hour may send them. The other tide is in the churches of our Lord, and is as much at Handford as is the other. It is rolling on in a magnificent flow carrying cheer and good news on each succeeding crest. It tells of the love of our God in the Gospel of His Son, and speeds the messenger on his way with the evangel of life as the love of His people prompts them to respond to the appeals of the watchmen on the wall.

Here are tidings from Brandon, the home of many men whose names are high on the rolls of our State history. The treasurer of the Board has been there these years, but gave way to a younger man, and one who takes up the work with all the ardor of youth and here is their offering to Foreign Missions of \$4,005. Verona is the home of Past Grand Master Cobb of the Grand Lodge of Mississippi, and here is one of the pastors of that prince among missionary men, J. A. Rogers. The church is not strong, but sent \$32.00 to missions with more to follow.

Away out in the country is a school presided over by two teachers each of whom is the peer of the other, and their pastor is T. J. Moore, a man who is a missionary both in words and in giving, and so is his church at Lima, as this offering of \$15.50, the first quarter's effort, testifies.

I always have wondered what that going in the tops of the mulberry trees was like in sour, but if our typos are to be believed, my wonder only has increased, for they made it out a "gong" in my former article.

Well, if you had been with us at Wiggins you would have thought it was a whole orchestra, for such a missionary time as we did have. Holcomb is the pastor and he had been praying, working and planning and getting things ready for two months, and last Sunday was the time to touch it off. Somebody says where is Wiggins? Well, this is the first year that they have thought they could stand alone and walk all by themselves. It is a station on the G. & S. A. R. R., and here the Board planted out a cause as soon as the road reached the place. They are now supporting their own pastor twice a month. The Sunday-school is missionary \$24.50; the sisters are missionary \$25.00—the B. Y. U. is missionary \$32.00 and then the little children organized years ago by Mrs. Gary of sainted memory into Busy Bees are missionary \$10.00 and the church is missionary, and all together they lifted and the result was \$215.00 for missions. Just out from Wiggins is Big Level where the Breelands are. Lowrey could not get them to sign a note, but on the cash collected they made over \$100.00 and the first quarter for State Missions \$22.30. This is also a missionary church and Bro. Kinley is pastor, who thinks they will go to \$100.00 this year for missions by the time they are through.

Baldwyn is the home of J. S. Berry, and from this church where a college president is pastor they send \$45.00 for F. M. Out at Cascilla is Ashland Church where rice has been the diet for these years and that without wearying and here is the result of their effort for missions in a check for \$36.05. These are signs of promise as to what our God has in store for his people in the full tide that is coming on when the clouds that for 2 months have been pouring their rains have ceased, and the people are permitted to come to their houses of worship and with song and with prayer, and with sermon and exhortation they express their appreciation in the work of missions. Surely his must be a heart of stone that is not in sympathy with all this great missionary spirit that is upon the people. Let each day be ended as it is begun, "One more day's work for Jesus."

A. V. ROWE.

## My Brother.

God gave me six. He then called all home but one. To this one I owe much. He aided in guiding my youthful feet, and when I was yet quite young, he held aloft the Light which lighted me into the "Marvelous Light." And he buried me. In the clear, running stream, he laid me down with Christ, from which I arose to walk with Him. And then I had another brother—an "Elder Brother"—One who loved me much, and on account of which I am made to be debtor. Like Paul, "I am debtor, both to the Greeks and to the Barbarians; both to the wise and to the unwise." Paul had partaken of the sympathies of Christ, and hence, was "debtor."

Then, I find myself possessed of seven brothers: One in the flesh, five transplanted, and the chiefest of all, "sitting at the right hand of power ever interceding." One given yet here below to speak kindly and encourage; five in the mansions above tying my heart strings about the throne, and making heaven nearer and dearer, and then the chiefest One of all saying: "Lo, I am with you always," and sending me a letter in which I am informed that "I can do all things through Christ which strengtheneth me." What riches these! And yet more is added as God would extend the field of joy: "God hath made of one blood all nations of men, for to dwell on all the face of the earth." *Of one blood.* So, then, I go beyond seven. My brother is in Asia, Mexico and Brazil. He is the Turk, the Hottentot and the Jew. The red man, the white and the dark. He girdles the globe, and I am his debtor, on account of the love of Christ. Christ loves him, and I must.

In Christ, I find great liberty; but this is not the greatest thing. In Christ, it is lawful to do some things not expedient: It is lawful to eat meat offered to idols, but not best. Some would think me an idolater and would be made weak. I could take a dram and not be hurt, but it would not be proper. My "brother," seeing me, would in the end, fill a drunkard's grave and a drunkard's hell. So, I must curtail my liberty and set up love. Liberty must

sit lower, love higher. Love to my brother must be paramount. This is the greatest thing. And it is this which forms the bed-rock of the effort now on to secure State prohibition. It is love to a common humanity. And if enough of us have this love, in sufficient measure, we will so cast our ballot, that success will be eminent, and we will also hold up the law thus gained—we will not ballot John Barleycorn into the offices of the land.

Cain said: "Am I my brother's keeper?" God said: "The voice of thy brother's blood crieth unto me from the ground." Love must sit supreme!

J. E. PHILLIPS.

## A Forward Movement.

I think the editorial in THE BAPTIST to the effect that the First Church in Jackson will be the first church in the State to give \$500 to Foreign Missions, is incorrect. The First Church, Meridian, promised to give \$600 the past year. If she did this, she is due the credit for leading every church in the State. It remains for Dr. Venable to inform us on this point.

If that church failed, then the First Church, Hattiesburg, claims the credit of leading the churches of Mississippi for Foreign Missions, as we were a few days in advance of Jackson. Our church proposes to support a foreign missionary and also a native preacher. A member of our church proposes to support the native preacher. Another brother has indicated his intention of doing this next year. I think still others will do the same.

We have moved forward to stay there. A devout Christian met me on the street last Saturday and said he wanted to live to see the time when this church will give \$1,000.00 to Foreign Missions.

If God allows him to live a short while longer, he will see it.

Pass the word around among the churches that they go forward.

L. P. TROTTER.

March 23, 1903.

P. S.—Our Foreign Mission collection came from 206 people. I have their names. So nearly half the members gave to this purpose. This is encouraging, though every member should be a contributor.

L. P. T.

## The Delta.

DEAR BAPTIST:—As news from our delta field is welcomed by so many, I will write you a word about the conditions in Issaquena county, as I see them.

Your correspondent reached Shiloh Landing, Friday, February 27, 9 p. m., and was conducted from the landing to the home of Bro. R. E. Foster, where hospitality, such as only a "swamper" can give, awaited him.

Bro. and Sister Foster, by the aid of the following gentlemen, have almost completed a church building worth \$1,000.00, or \$1,200.00.

Here are the names of some who helped in the work:

R. M. Smith, C. A. Sanford, Dr. T. A.

Heath, Jno. W. Heath, J. L. Mitchell, J. P. Heath, W. F. Folks, Henry L. Myer, and others.

Some of these are not professing Christians, but all want to see religion and morals, overcome evil in their midst.

Bro. and Sister Foster alone, have given nearly \$600.00 toward building the church, and are now paying quite a sum on pastor's salary.

There are ten or twelve Baptists here. These pay \$100.00 on pastor's salary, which, considering that they are not all men of means, is a nice little sum.

We had preaching service on Sunday, with thirty or forty people, young and old, all of whom gave perfect attention during the entire service.

Your correspondent spent Sunday afternoon with Dr. Heath and his interesting family, by whom he was delightfully entertained.

But what of the Baptist cause in the county?

One Baptist Church struggling for existence. Think of it! In the great State of Mississippi, a county with one Baptist Church. A great county, whose wealth is unknown and unknowable, with but one Baptist Church!

There are three mistaken ideas about the delta and its people:

First, that they are all, or nearly all, rough, unreligious, uneducated.

There are many who are not Christians, but not many uneducated. Not all, are rough.

Second, that they are all wealthy. This is not at all true, as most of them went, as poor men, to make their fortunes. Some of them are well-to-do. A great number are not.

Third, that the swamp is a "death hole." A square look at these swamper will dissipate this idea and remove it forever from your mind.

Now, the question: If these statements are true—and they are true—what is the duty we owe to the swamp country?

Evangelize it. Send the best and most efficient men there. Take it for Christ.

The beginner, or uneducated, cannot do the work. We must send the best we have, or waste our money.

Ask Hewlett, Cooper, Barnett, Gregory, Cohron, any who have labored there, and hear their verdict.

"If ye know these things, blessed are ye, if ye do them." "He that knoweth and doeth not, shall be beaten with many stripes."

The fiat of God has gone forth, to "Disciple the world," we know it; we hear it every day; we are obeying, but in part.

"Will a man rob God?" "Yet ye have robbed me in tithes and offerings." "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Is this true in our case?

God will not hold us guiltless if we neglect those who have been entrusted to us; for He has said: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from

among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Who is the watchman in this case? Is ours the church? Then we—all of us—are watchmen, one not more than another; and God will not hold us guiltless, if we do not the things He has commanded.

Brethren, let us do for State Missions what we have never done before—give to it as the "Lord hath prospered us," and at the same time, volunteer to go into the field and labor, if God should open the way. "I am with you always."

"Revive thy work, O Lord.  
"Thy mighty arm make bare;  
"Speak with the voice that wakes the dead,  
"And make thy people hear."

Yours for Christ,

R. D. M.

Edwards, March 6, 1903.

## What is Preaching?

There is no real ground of controversy about Sunday-school, and preaching—a term too often used in a limited sense. If preaching is not done in the Sunday-schools, the churches are at fault. Pastors who neglect the Sunday-school do not faithfully carry out the Redeemer's last command. He who depends wholly on pulpit ministrations, does not "preach the gospel to every creature." The preacher who only teaches from the pulpit, does less than half of his work; he leaves out the "go" of the gospel and its individualism.

Sunday-schools are a necessary part of church work in these days, and they are Scriptural, of course. Ministers are ordained not to preach; but to administer the ordinances—they are, or should be called of God to preach. The pulpit is to instruct the church how to teach and lead the membership into "every good word and work." It is a fact that most of the accessions to the churches now come through the Sunday-schools—no less "through the foolishness of preaching" than in Apostolic times. Of course it is not foolish preaching.

Even the Infant classes in the Sunday-schools are taught the Word of God, and the faithful teacher strives to bring souls to Christ. Many attendants are adults, and these as a rule form no inconsiderable part of the congregation at public preaching services. It is from these, and the larger boys and girls, that the pastor of the church mainly receives new accessions. From the outside world scarcely twenty per cent are drawn.

In view of these facts, I recently remarked: "That field is the hope of the church, humanly speaking, and the salvation of our country." Please note the wording—that field, and "hope." The field is for the preacher and the hope for the church. My observation and experience of fifty years confirm this view and from this standpoint, with due deference to the good brethren who seem to think me extreme, must insist upon the point. The Sunday-school and colportage are my hobbies, perhaps, both involve preaching, family visitation and the "go" of the gospel.

L. A. DUNCAN.

## Ordination.

In accordance with an action of the Clinton Baptist Church, a council met, on March 18th, 1903, for the purpose of examining Bro. W. E. Farr as to his qualifications for the gospel ministry.

Rev. P. I. Lipsey was elected moderator, and the writer, secretary of the Council.

Dr. J. L. Johnson was chosen to conduct the examination of the brother, and after a satisfactory examination, his ordination was recommended; and on the following evening Bro. Farr was duly set apart to the work of the gospel ministry, by prayer and the laying on of the hands of the presbytery.

T. J. BARKSDALE, Sec.  
Clinton, March 23, 1903.

## Our Work at Florence.

We are delighted with the increase in interest in our church and churches. Congregations good. Our collection for State Missions was over \$100. Our Sunday School is moving upward. We have set apart the 4th Sunday in each month for the orphans. The collection was over \$4 last Sunday. Our B. Y. P. U. is simply at work. It is a real pleasure to be with them in their Bible study.

I have recently organized two Ladies' Missionary Societies; one at New Zion and one at Mountain Creek, also a Sunday School at New Zion.

Yours truly,

A. L. O'BRIEN.

## Special Notice.

I am now making a list of delegates to the Southern Baptist Convention and earnestly ask the brethren to let me know about their intentions as to attending so that the roll may be perfected as rapidly as possible.

Will the associational delegates do me the favor of sending me their names also; so that I may not have duplicate names in class 2.

A. V. ROWE.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.



## IS LIFE WORTH THE LIVING?

Thus asks many a poor, racked consumptive, atrophied, and suffering after years of untold agony.

If you are now asking questions of yourself, try the Slocum System of treating these chronic diseases, and learn how satisfactory is the result. A full FREE and complete course of the four wonderful remedies will be sent you on request.

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### THE CONSUMPTIVE Can Be CURED.

Did you ever hear of a Myster Key? The Slocum System of treatment consists of FOUR GREAT REMEDIES, each of which is a Myster KEY to certain organs of your body.

This infallible System of medicine unlocks the door, held shut by disease, and lets in the sunshine of Health.

It is a Myster TREATMENT, and certain Cure for Disease.

The four remedies taken singly, or together, or alternately, according to directions contained in every package, will positively cure you.

Consumptives, lung sufferers, catarrh victims, and all who are troubled with any disease of weakness of throat, chest or lungs, will find in the complete Slocum system quick relief and positive permanent cure for all their troubles.

And this complete FREE TREATMENT of Four Scientific Remedies is yours for the asking.

If you are sick, write at once. If you are well, write so you have these most potent remedies in your house, in case of emergency, for yourself or your neighbors.

Simply send your name and full address to

Dr. T. A. SLOCUM,  
98 Pin Street, New York.

mentioning THE BAPTIST, Jackson, Miss., and the FOUR FREE REMEDIES will at once be sent to you.

**Editor's Note.**—We hope all our readers will take advantage of Dr. Slocum's generous offer. We can recommend his remedies with every confidence. Simply write him for the four free remedies.

### For Sale

A coal oil church chair, costing \$80.00, worth probably \$50.00, for \$20.00. Pair of chairs costing \$40.00, not damaged, for \$20.00. Address Box 33, Hattiesburg, Miss.

L. TROTTER.

### Prohibition.

The liquor men pretend that prohibition does not prohibit, and that more whisky is drunk in Kansas and Main under prohibition. But why is it they hate prohibition and favor license? Every business man naturally favors what helps his business. If there is one thing aids them more than another, it is not reasonable to suppose they will hate that thing. If prohibition causes more drinking, it causes more selling, and is therefore better for the seller. Why then do they oppose prohibition to a man? Why do they spend thousands of dollars to defeat prohibition and to have the law repealed in prohibition States. Failure to pass the Hepburn Bill, forbidding the importation of liquor into prohibition territory. It was smothered in the senate committee. This law passed the house almost before the liquor men knew of its existence. When the bill reached the senate, the liquor interests turned out in full force. The United States Brewers' Association sent their principal attorney, and the National Wholesale Liquor Dealer's Association sent their chief lawyer to Washington in hot haste. The result was, that the measure was finally smothered in the senate committee on interstate commerce, of which Stephen B. Elkins of West Virginia is Chairman.

### Agents Wanted.

Whisky men send their circulars to all addresses in the commercial agency—wanting agents. "We pay a liberal commission to those who will take an interest in our business and build up the trade. Congress should make such things unobtainable matter. It is as bad as lottery advertisements and should be prohibited."

Austin, Texas, March 9.—With drunkenness and crime rampant throughout the licensed sections of this State, and with the saloon wiped out of 104 of the 236 counties of the State, under the county local option law, the liquor interest is thoroughly alarmed, and is making feints at morality.

One notable evidence of this is a bill just introduced in the legislature by the liquor dealers' association, throwing stringent regulations around the sale of liquor.

Maine Legislature kills re-submission liquor forces, outnumbered two to one.

## ROYALINE OIL THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.  
25¢. \$1.00 MONEY BACK IF YOU WANT IT.

### BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to case pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers medicines.

For Constipation, Biliousness and Headache, Painful Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

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#### QUICKEST AND BEST.

Connects with all Trains in all Directions at all Junctions.

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Short line between Jackson, all interior Mississippi points and the Gulf. Makes close connections with all trains for all points.

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No. 1.	No. 3.
Leave Jackson, 4:35 a. m.	2:40 p. m.
Ar. Hattiesburg, 8:15 a. m.	6:35 p. m.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.

No. 2.	No. 4.
Arrive Jackson, 2:00 p. m.	11:05 a. m.
Le. Hattiesburg, 10:10 a. m.	7:15 p. m.
Leave Gulfport, 6:45 a. m.	3:55 p. m.

These trains are arranged with a view of making all desirable connections at ALL JUNCTION POINTS.

Parties can leave Jackson in the afternoon and reach Gulfport, Mobile and points on the Gulf Coast, also all Eastern and Northern points via Mobile.

Through train to Laurel leaves Jackson 9:00 a. m., arrives at Laurel 1:30 p. m.; to Lumberton and Columbia, leave Jackson 4:00 a. m., arrive at Lumberton 10:35 a. m., Columbia 12:40 noon. They can take L. & N. southbound coast train in the morning and go to interior towns without lying over in Gulfport or go via Hattiesburg and Jackson to Memphis, Kansas City, St. Louis, Chicago and all Northern, Western and Eastern points, also via Mexico to Lumberton and Columbia, or via Saratoga to Laurel branch points.

#### 1000 Mile Tickets GOOD FOR ONE YEAR \$25.00.

For further particulars call on or address

Thos. P. Hale,  
General Passenger Agent,  
Gulfport, Miss.

#### A Mild Treatment for Cancer.

There is suffering and horrible death in this country from Cancer, but thanks to human skill and perseverance there is a remedy for it. After twenty-five years of patient labor and experiment, the celebrated Cancer Specialists, the Dr. D. M. Lye Co., of Dallas, Texas, have originated and perfected a combination of Soothing, Balm-Oils, which act specifically on the diseased tissue. They have cured many hundreds and have the endorsement of highest medical authorities as well as ministers of the gospel who have been cured. The doctors are always pleased to answer inquiry about the remedy, and will send free books and papers on application in person or by letter. Address Lock Box 462, Dallas, Texas.

#### SENT FREE AND PREPAID.

To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion or constipation, we will send any reader of THE BAPTIST who needs it, a small trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured by its use. If you have any stomach trouble, or are bothered with constipation do not fail to write to the Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y., for a trial bottle. It is sent Free and Prepaid. For sale by all leading druggists.

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Treats all Diseases of the Eye, Ear, Nose and Throat.

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Everything else, INCLUDING LABOR. Thoughtful agriculturists say, "too little fertilizer used per acre." How is it with you?

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Abstract of Systematic Theology. Boyce.

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The Columbian Encyclopedia in 40 volumes. The best Cyclopaedia extant for American use.

The very best and thoroughly up-to-date denominational books and general religious literature. Also many works of the most approved fiction, most of the classics, and a fine line of biographical and historical works.

We have the best selection of juvenile literature that we have seen anywhere.

Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

### A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue.

If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs.

We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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315 EAST CAPITOL STREET

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## Mississippi College

The Old Reliable.

FOUNDED 1826.

Of course you know of the large increase of endowment which has been made in the last twelve months. We now want

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

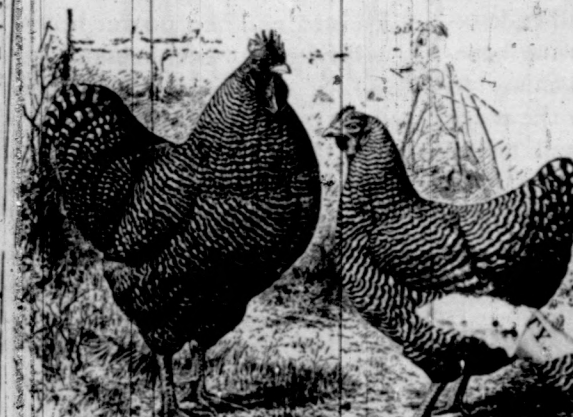
### Let the Boys Come! Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable. Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

### BARRED P. ROCKS



Bread for Health, Vigor, and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males. The best I have ever bred.

Eggs \$1.50 per 15. I SATISFY MY CUSTOMERS.

W. R. TATE,  
Goodman, Miss.





## Department.

W. L. PRICE, Editor.

### Daily Bible Readings.

Monday 30. Jesus rejected by the Jews. John 12:57-60. Compare John 7:13.

Tuesday 31. Signs of the coming destruction of Jerusalem. Matthew 24:1-14. Compare Matthew 10:19-23.

APRIL.

Wednesday 1. Jesus tells disciples of temple's overthrow. Mark 13:1-13. Compare John 15:2.

Thursday 2. The disciples in the future (v. 19). Luke 21:5-19. Compare Romans 2:7.

Friday 3. When the destruction comes. Matthew 24:15-31. Compare Daniel 12:1.

Saturday 4. The Son of Man comes (v. 26). Mark 13:14-27. Compare Matthew 16:27.

Sunday 5. Prayer Meeting. What the Parable of the Good Samaritan Teaches Us. Luke 10:30-37.

Sunday School Lesson. Paul's Farewell to Ephesus. Acts 20:28-38.

### What Secretary Cally Says About the Next Convention.

(In the last Baptist Union.)

It is now time for our young people throughout our territory to wake up to the fact that we are to have one of the most important and inspiring conventions ever held, at Atlanta, Ga., July 9 to 12. There are some facts which ought to be impressed upon the mind of every young person interested in the work of our great organization. Let me name a few of them.

#### OUR KEYWORD.

We have chosen this year as our keyword, service. This will give opportunity to present topics of vital and pressing importance. The addresses will naturally throb with life. There ought not to be a single dull moment during the convention.

#### OUR CONFERENCE.

Plans are being made for most helpful and practical conferences. Aided by the experience of years and a growing sense of the importance of these conferences, the program committee will endeavor to make them of lasting benefit to all who are seeking to know how best to do the work of the Kingdom. It will be the aim to secure people who have proven that they know how, because they have really done something.

#### THE CONVENTION CITY.

Atlanta is a beautiful city, a thousand feet above the sea. In it are evidences of enterprise and

thrill. There are many beautiful homes and handsome buildings. Some people think of it as a torrid place in the summer. The truth is, it is not as warm as many places farther north. It is certainly not as warm as some of the cities in which we have held our conventions.

#### THE PEOPLE WHO ENTERTAIN US.

We are going to a region known for its open-hearted hospitality. Brotherhood, sunshine and religious fervor await us. Warmer far than the weather will be our welcome. The city will be literally ours. We will be in a land where the Baptists walk in the highways and are in danger of being proud of their name and place.

#### THE RAILWAY FARE.

The Southeastern Passenger Association, in whose territory Atlanta is situated, has granted a one-fare rate for the round trip, plus twenty-five cents. It is customary for all other passenger associations to grant the same rate. We expect soon to have definite information which will enable us to announce the round trip rate from all principal points. This reduced rate will enable those to come who otherwise would be compelled to forego that pleasure.

#### THE ADVANTAGES OF SUCH A CONVENTION.

Travel in itself is an education. It tends to intellectual furnishing and development and brings us into sympathy with those who live under a different condition and whose views of life differ widely from our own. These conventions offer opportunity for such development under the most favorable auspices. A great Christian company will gather and friendships will be formed which will make the life which we live larger, happier and better. We will meet and hear a number of our most talented men. We will be able to attend conferences for the discussion of practical themes, and will there learn how to do things. Such a convention as we expect to have at Atlanta will be a power-house in which great enthusiasm for Christian service will be generated. You cannot afford to stay away. Plan to go, and begin to make your plans now. Save a little every week and you will soon have the cost of the trip. Begin to interest your friends and form a party from your society.

#### A VISIT TO EASTERN STATES.

When this issue of The Union

reaches you I will be engaged with State officers in Connecticut, New Jersey and Pennsylvania, in holding institutes and rallies in those States. I hope to be able to report these meetings a little further on. Cheering words are coming to me from leaders in the east.

Yours for service,  
WALTER CALLEY.

### An American Mentone.

One of the most charming and most ideal winter and all-year-round health resorts is Citronelle, Ala., which has already acquired great fame and is attracting a great number of health-seekers and tourists. The town has an elevation of 360 feet, the highest in the government survey between the Rio Grande and the coast of Maine. The site is a high rolling plateau in the heart of the long leaf yellow pine forest of South Alabama. The soil is sandy; there is no malaria; there are no poisonous insects. The climate is simply delightful—at all times of the year. The salt air of the sea commingles with the fragrant, delicious odors of the pine woods; it is absolutely clean and clear, and therefore of great benefit to all persons suffering from catarrh, bronchial and throat troubles and from the depressing effects of the grippe. Medical authorities are agreed that Citronelle is an ideal place for those who wish to recuperate from nervous prostration and kindred ailments.

The town is within a short distance from Mobile. It has a population of one thousand, which is, of course, considerably increased during the winter months. There are public and private schools, churches of various denominations, stores of all descriptions, a well equipped and strictly up-to-date hotel, and first-class livery.

The proximity to Mobile makes Citronelle a particularly attractive place for those who are fond of city amusements. The hunter is offered ample opportunity to enjoy his sport. Small game abounds. In the shadows of the forest, deer may still be found, and then there is the agile squirrel, the turkey, the rabbit, the fox and quail. As Mobile Bay is only a few miles away, fishing is one of the best and most enjoyable sports. Neighboring streams are also well stocked with various varieties of savory fish.

Citronelle has a gun club, which all guests are invited to join, and also golf links. The surroundings of the place are both picturesque and romantic. They are a veritable paradise for the enthusiastic lover of nature. Here can be found blooming in winter the beautiful camellia japonica, yellow jasmine, trailing arbutus, mountain laurel, violets and other flowers and shrubbery. In March and April, the woods are aglow with blooming trees and wild flowers.

It will probably surprise many to learn that at Citronelle was made the last surrender of the Civil War. Reliable old citizens report that on May 5th, 1865, General Taylor signed negotiations for peace to General Canby, at a spot under a clump of oak trees, a mile and a quarter south of the depot.

The water of Citronelle is famous for its curative qualities in cases of kidney and stomach troubles. It is preferred by many to any of the well-known leading mineral waters.

Hotel accommodations are ample and obtainable at very reasonable rates.

It is no exaggeration to say that nowhere along the Gulf or Atlantic coast is there any more ideal and more attractive health resort than Citronelle. The location cannot be excelled, and the climate is considered, by various authorities, to be more beneficial than that of any other resort on the coast. It is said that many business and professional men have already located there, principally for reasons of health.

Citronelle is easily accessible—over the Mobile and Ohio, which furnishes a speedy and luxurious service.—From "St. Louis Mirror" of January 22, 1903.

## Which?

A lean and potash-hungry soil, wasted soil, wasted labor and idle gains—A NEGATIVE. Or, plenty of gains—A POSITIVE.

## Potash

in the fertilizer, many bales and a busy girl's BANK ACCOUNT.

Write for our book. They are money makers. We send them free to farmers.

GERMAN FERTILIZER WORKS, 98 Nassau St., New York.



## Southern Girl SHOES.

THE BEST SHOE IN AMERICA FOR \$2.00

TAKE NO SUBSTITUTE IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG, VA.

DR. S. W. KEY, DENTIST.

Rooms over Western Union Telegraph Office

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Mrs. Martha Loucinda Berry.

Died, near Hebron, Miss., February 8, 1903. Sister Martha Loucinda Berry, wife of W. L. Berry. She was born October 9, 1863; professed faith in Christ in early life and was baptized into the fellowship of Hebron Church where she remained a consistent member until death. She was married to W. L. Berry December 28, 1881. Of this union seven children were born. Five of them preceded their mother to that better country. A husband, two daughters, one brother and five sisters are left to mourn the loss of their loved one.

May the God of all grace comfort them.  
R. DREMMOND.

## Married.

### VanVoriss—Hays.

March 11th, 1903, at the home of the bride, Mr. S. VanVoriss and Miss Camilla Hays. A happy union. Showers of blessings upon them.

A. A. LOMAX.

### Walking the Most Wholesome Exercise.

Walking is the simplest, the most natural and the most wholesome of all exercises. No athlete ever trains for a contest, no matter what its nature may be, without walking a considerable distance in the open air each day. Many keep in vigorous health by this alone, and no matter what other exercise you take, you must walk. But, first of all, learn how to walk. A great many people walk in an aimless shuffling manner, and secure but little benefit from the exercise. In walking for exercise, the effect is better if the mind is directed toward some pleasurable end. Walk with consciously directed movements until you have brought every muscle under perfect control of your will. Moping along in an aimless, lackadaisical manner does little good physically and harms one mentally.

The necessity of maintaining a proper, erect position of the body must, says a writer in the April Cosmopolitan, be borne in mind. Bear the weight on the balls of the feet, keep the shoulders back and down, the chest high, but do not hold the abdomen inward, as is taught by many athletic instructors. Let it be relaxed, for this part of the body should move in and out with each breath. There should be perfect freedom to breathe normally.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

## Spring Festival,

Chattanooga, Tenn., May 4-9, 1903.

On account of the Chattanooga Spring Festival, May 4th to 9th, inclusive, 1903, the Southern Railway will sell tickets from Florence, Ala., Tusculum, Ala., Middleboro, Ky., Jellico, Tenn., Morris town, Tenn., Oliver Springs, Tenn., and intermediate stations, to Chattanooga, and return at rate of one fare for the round trip plus twenty-five cents. Tickets will be sold May 4th to 9th inclusive, with final limit May 11th, 1903. For further information call on any Ticket Agent of the Southern Railway.

## PATENTS

Anyone sending a sketch and description will quickly ascertain our opinion free whether an invention is probably patentable. Communication strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

### Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & CO., 361 Broadway, New York. Branch Office, 25 F St., Washington, D. C.

## Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

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## WOMAN'S WORK.

## Woman's Central Committee.

Mrs. E. G. Hackett, President.  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Mo., who conducts the Woman's Page.]

## Program.

April, 1903.

Programs are suggestive. The selection of additional hymns, subject of prayer, etc., is left to the society.

Subject: Italy.

Be eager that every meeting shall be "the best yet."

1. Hymn—"All Hail the Power of Jesus' Name."

2. Prayer—Recognize God's blessings through remembrance of personal blessings.

3. Bible Reading—"This Great Salvation," 2 Cor. 8:7, 9; Lev. 23:30; 1 John 4:7, 18. Benefits, Mal. 3:16; Matt. 6:19; Ps. 37:3; 2 Cor. 9:8.

4. Seed Thought—Money is not; it is concentrated life. One tenth of one's income is as reasonable a requirement as one seventh of one's time. The gift of Christ makes us feel that every human being has a claim on us.

5. Reading—"Cultivation of the Grace of Giving," (Meredith Home Field).

6. Chain of Prayer—For help to give as we should.

7. Hymn—"I Give My Life for Thee."

8. Roll Call, Business, Collection, etc.

9. Items on Italy—Brought by members.

10. Leaflet—"The Curse of Romanism in Italy," by Dr. D. J. Whittington.

11. Prayer—For our missionaries in Italy (4); for native assistants (26); for Christian converts, for all in distress.

12. Close with the 19th Psalm, read responsively.

Mrs. J. L. JOHNSON:

"Dear Sister—We have recently had a visit from our Miss Annie Armstrong, of Baltimore, which we enjoyed to the fullest."

We met socially in the Sunday School room, where the dear ladies of the Arkansas Society were having their usual Wednesday meeting. She talked freely of our different mission fields, and their needs, and she emphasized the great need of a young ladies' mission society in each church.

After spending some time in a social way, we adjourned to meet at night to hear Miss Armstrong lecture and exhibit the many curios she had, corresponding with her different mission subjects.

Her address was particularly interesting, and she is so enthused with the work her very presence fills us with more zeal and earnestness.

I had the pleasure of going to Starkville with her, as she had an appointment there. We were

met at the depot by the president of the Starkville Society, Mrs. Glenn, and Brother Glenn and their pastor, Rev. M. K. Thornton. We were entertained most royally by Mr. and Mrs. Albert Moore, and at three o'clock we were driven to the church, where a large assembly of ladies greeted Miss Armstrong. At the door two ladies met the members of the Society and visiting ladies and pinned lovely bunches of sweet violets, tied with white ribbon, on each, a souvenir of the occasion, sent them by our thoughtful vice-president of Columbus Association, Mrs. J. Helen Ellis, from her home near Columbus. Miss Armstrong entertained us with many more thoughts and ideas of our work, all enjoying her pure, sweet, dignified manner, and modesty and Christian zeal.

We welcome, thrice welcome her to our State. We know we voice her sentiments in thanking the Starkville ladies for their kind hospitality and attentions. It will ever be a bright spot in our memory.

We parted with her in Artesia, feeling it was good to have been with our faithful and untiring secretary of our Woman's Work of the Southern Baptist Convention.

NETTIE S. WHITEFIELD,  
Columbus, Miss.

## I Coughed

"I had a most stubborn cough for many years. It deprived me of sleep and I grew very thin. I then tried Ayer's Cherry Pectoral, and was quickly cured."

R. N. Mann, Fall Mills, Tenn.

Sixty years of cures and such testimony as the above have taught us what Ayer's Cherry Pectoral will do. We know it's the greatest cough remedy ever made. You will say so, too, after you try it.

Three sizes: 25c, 50c, \$1.00.

Consult your doctor. If he tells you not to take it, then don't take it. He knows.

You will like Ayer's Pills also, purely vegetable, gently laxative. Keep the bowels regular.

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HUNTS Digestive Tablet Treatment makes perfect health through the natural action of the stomach and bowels. One tablet per day before breakfast will be a revelation to those in the habit of using after meal digestants and laxatives which are a proven failure by the thousands who are obliged to repeatedly digest the food and move the bowels. The awful crime of the present is the persistent use of after meal digestants and laxatives, that analyze the natural usefulness of the stomach and bowels. For the asking, 1,000,000 that have not been bought or begged, and the history of this invention and my own case. 3 doses per month of a good "Worm Specific" and the occasional use of my tablet will keep you healthy and cure 99 per cent already sick and in bad health. The price of 6 and 16 weeks treatment, at Druggists or by mail, is 50c., \$1.00. You can send me all or half with order, balance to be paid in 3 weeks. Worm specific free with above. T. J. HUNT, Merom, Ind. THE BAPTIST, J. Dept.

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JACKSON, MISS.

## TEMPERANCE.

BY W. H. PATTON.

## Prohibition.

When we have constitutional prohibition for a few years the result would be that the traffic in intoxicating liquors, a crime by statute, would become a crime in the opinion of a large majority of our people, the buyer as the seller being regarded as a moral participant in the crime, the use of liquor as a beverage would become unpopular and the sale very limited. The prohibitory law would be as easily and as thoroughly enforced as that for the prevention and punishment of any other and similar crime. It has been the case in those counties under prohibition by local option where the officers make them fear the law. Why do they in their conventions pledge themselves to oppose any man in any party who favors prohibition? Why are they scattering Mississippi knee deep in their literature, why do they spend thousands of dollars hiring editors to publish in their papers as editorials—lies prepared by the whisky trust?—All these things show that these fellows are lying like Satan when they state that prohibition does not prohibit. It does prohibit, and they know it, and dread it, and it is the only thing that they do dread. By so much as they dread it, ought all men and women to favor the only thing that can cripple the nation's greatest curse.

## Other truths.

The cry of the craftsmen of Ephesus is characteristic of the world. How very pious the world can suddenly become on occasion. Let a voice be raised against the saloon, and instantly the saloon-keeper becomes a zealous champion for law and liberty.

"These Christians would take

## A TEXAS WONDER.

## Hall's Great Discovery.

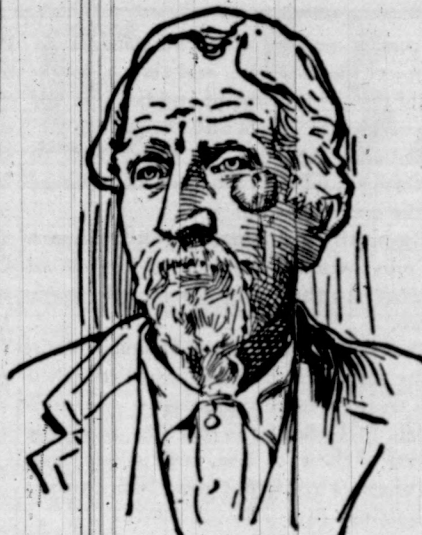
One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

## Cancer Cured.



## CANCER CURED.

Magnolia, Ark.  
Dr. R. E. Woodard, Little Rock, Ark.:  
Dear Doctor—The cancer on my face is entirely well, and I only had to use your famous ointment a very short time. I had been afflicted with cancer for the last twelve years. Your Oil Cure is certainly a wonderful discovery, and a great benefit to suffering humanity. I feel that others who are suffering should know of this. I am 83 years of age. Publish this if you desire. Yours gratefully,

F. B. SCOTT.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of eyes, ears, nose and throat, and in fact all diseases of the skin and mucous membrane. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself, cut this out and send it to some suffering one.

Enclose stamp for reply. Call on or address

DR. R. E. WOODARD,  
54 Main St., Little Rock, Ark.

the bread out of the mouths of our children!" Cry the saloon-keepers. But what of the bread that the saloon-keepers have been taking out of the mouths of other people's children? "They are destroying our legitimate business." But what of the business that is being daily destroyed to keep up the saloon business? "They are taking our liberty." But what of the liberty that is being destroyed by the saloon-keeper's whisky?—Pells Notes.

## A Dash of Pepper Sauce.

Editor The New Voice:

I enclose \$1.00. Drop my name when subscription expires. I have been an out and out Prohib. for over half a century. Have given my influence and money freely. Fifty years ago the sentiment and votes of the people were stronger against the liquid hell and damnation traffic than today. Ninety-eight per cent of the Christian vote, ministers and laymen, is for whisky. Multitudes of our Christian ministers would rather be called a wine-bibber than a Prohibitionist. The ministry, the church, the world and the devil want the

liquor traffic, so let them have it full strength.

After fifty years earnest fight against the curse of humanity I realize I am beaten and give up with undying love and respect for the principles of our party, and infinite disgust for the cynophants who PRAY for temperance and vote for rum. I see no use in fighting against such odds. We can never get prohibition by that name. Nearly the whole Christian ministry, Christians men and worldly, hate the name prohibition worse than they hate all the hellish horrors of the saloon. Goodbye.

W. H. ROBINSON, D. D. S.  
Alameda, Cal.

There is a sentimental religion which men may accept without renouncing anything, but the gospel which Paul preached demanded the immediate renunciation of every form of ungodliness. The progress of such a gospel meant the decline of every bad business. It meant the decline of the black arts. It meant the decline of shrine-making. It could not go forward without getting in the way of every form of evil.

How does the gospel interfere with ungodly gain?

By interfering with ungodly

desires. It interfered with the ungodly desire for magic, and thereby interfered with the occupation of the magicians. It interfered with the Ephesian's love for idol-worship, and thereby interfered with the occupation of the shrine-makers. It interferes with men's desire for drink, and thereby interferes with whisky-selling. It interferes with a man's love for the gaming table, and thereby interferes with the business of the gambling-house.

This strange anomaly of the liquor interests' saloon restriction bill, provides with great assurance, that any saloon-keeper who sells to minors or to students, who allows his place to be used for gambling or for any immoral purpose whatever, who permits disreputable characters or criminals to patronize or hang around his saloon, or who sells on Sunday, forfeits his license for two years.

A member of the New Orleans city council has been arrested for selling adulterated milk to customers. The politics of New Orleans is blacker even than Philadelphia or New York, nor can any better be expected so long as men are elected to office who will deliberately violate one of the most important health ordinances on the books of his city.—Evening Star.

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases, take Lemon Elixir. Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50 cents and \$1.00 bottles at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## Lemon Elixir.

Endorse it for nervous prostration, headache, indigestion and constipation. Having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO, West End, Atlanta, Ga.

## MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant and reliable. 25 cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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WILLARD J. WHEELER, President, Birmingham, Alabama.

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IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

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## ANNOUNCEMENTS.

THE BAPTIST church is authorized to announce the following candidates:

### FOR REPRESENTATIVE.

J. C. THIGPEN

### FOR SHERIFF.

JOSEPH FITZGERALD.

### FOR S. S. SPAN.

### FOR CHANCERY CLERK.

W. W. DOWNING

### FOR S. RISE.

## Person.

—Mississippi College now has 299 boys on the roll.

—Pastor L. L. Max, of Batesville, will begin a series of meetings on the 29th with Rev. W. P. Price to his help.

—The notice in last issue of the marriage of Ham and Watson should have read Booneville instead of "Brownsville."

—The Sixth Session of the Conference for Education in the South will be opened in Richmond on the afternoon of Wednesday, April 22d, and will close on the evening of the 24th.

—The Fifth Sunday Meeting of the Lauderdale County Association will meet with the Ebenezer Church near Causeyville on Friday before the Fifth Sunday in March. A good program has been arranged for the occasion.

—Pastor Price returned a fine collection. It reached \$50. This is a large amount from a mission church planted about two years ago. This gift affords a fine illustration of the wisdom of our State Board.

—Hon. J. H. Price, of Magnolia, has been appointed to the Supreme bench, to fill the unexpired term of Judge Terral whose death occurred on the 20th inst. Judge Price is 52 years old, and no doubt will fill the new position to the entire satisfaction of all.

—The sad intelligence of the death of Mrs. Eva Rieck, nee Eva Barriar, has just been received at this office. We are not advised as to the cause of her death, nor indeed have we heard any of the particulars of this sad event. Her remains were interred in Wayne county near her home.

—Bro. T. A. Beatty writes: "All Sherman is in mourning. Prof. J. V. Tucker, Mayor of Sherman, and the recognized leader in Baptist affairs in his town, was found dead this morning on the morning of the 20th inst. Heart failure the cause."

—Dr. R. J. Whingham, Corresponding Secretary of the Foreign Mission Board, was a most welcome visitor to the Rooms of THE BAPTIST Monday. He is a great man and doing a great work. He will tell us something at Savannah that will thrill our hearts.

—It was the editor's privilege on last Lord's day to be with Pastor Bryan Simmons at Dehusco to assist in the ordination of three deacons. The weather was very fogging but the deacons, elect, together with a large congregation, were on hand. They were solemnly set apart to the important work to which they had been elected. Brethren Bass, Lilly and Harris were present.

—Our own Bro. L. C. Beavel, Sunday School field man recently made a visit to Birmingham. While there he spoke of

the "Baracas" and "Bereaus" in the First Church, Jackson, and urged that one or more young men in Birmingham throw themselves into this sort of work. As a result, we have just heard that the First Church, Birmingham, has inaugurated two similar classes, and that they are moving off well. Thus the Lord is greatly blessing our esteemed young brother.

—Dr. Jno. B. DeMotte is perhaps the closest and most thorough student of mind and character on the American continent. For more than a dozen years he has traveled from twenty-five to thirty thousand miles a year in his lecture work and study, and his engagements have been largely with schools. He has recently visited Blue Mountain Female College for the third time, and in the three visits he spent about a week in that school. Just after leaving the last time, he wrote to one of the proprietors of the College and said: "I believe you are giving more valuable education for the cost to the student than any other college I have ever visited." Such a compliment from such a man means something.

—Mr. J. S. Riser, whose name appears in our announcement column as a candidate for chancery clerk, is one of the best of our rising men. He is worthy of the confidence and support of the people of Hinds county. He is in every way capable, and his integrity is unquestioned.

## An Opportunity.

As is known to many, our school has been overflowing for much of this session and many girls have wished to enter but were unable to get places. However, the experience of all large schools is that as spring comes on pupils drop out. Therefore, we feel satisfied that we shall be able to receive a number of new pupils during the remainder of the session. As girls drop out, their places should be taken by lady teachers who wish better preparation for their work, or by girls who wish to prepare to teach. Our Teachers' Training Department is especially helpful this session, we having added to it special training for primary teaching. Primary teachers are THE DEMAND OF THE DAY in Mississippi, and a bright field of pleasant, profitable and useful work opens up to those who are thoroughly prepared. If interested, write for catalogue and other information. Kindly mention this to any friends it might interest.

LOWREY & BERRY.

## A Fourth Sunday.

As pre-arranged, some of God's saints met at Providence Church, Yazoo County, on the fourth Sunday in March, and entered into services as follows:

After prayer and song, one of the persons whom Jesus loves delivered a sermon on prayer, using Peter in jail and the church praying for him. Then Rev. B. A. McCullough, the pastor, called the church into conference, and after the transaction of some business, asked for the presentation of two brethren chosen to be ordained deacons—Brethren H. R. Woodruff and Kinard were present,

the pastor making some statements as to object of office, etc., and then a recipient of Jesus' love prayed and he and the pastor laid on hands and the pastor presented each the Bible, as their guide in all things, and then followed the charge by the one aforesaid.

The brethren chosen and thus set apart are most worthy, and will lend much of efficiency to the working force of Providence.

The exercises throughout seemed touched by the Spirit, and all seemed refreshed and to take on new courage.

Bro. McCullough is getting into the hearts of these, to him, new people, and the chances are, great good will come of this union.

Having told of the past, will once again mention the future: Let everybody come to the Fifth Sunday meeting next Saturday and Sunday. We need your help, and then, you need our help. Come.

J. E. PHILLIPS.

## Ordination.

Pursuant to an order of the Church in conference, the Ebenezer Baptist Church, (Chester Association) met on the 4th

## JESSE R. JONES, M. D.,

JACKSON, MISS.

206 E. Capitol St.

Long Distance Telephone No. 346.

## Chronic Diseases of all Ages and Both Sexes.

Visits Utica, Miss.; probably Crystal Springs next.

## References Unnecessary.

Dr. Jones is too well known to require references except from strangers. To all such he would say he will only visit such localities as have those residing there whom he has cured, and will, therefore, give references only when requested to do so. He was raised in this (Hinds) county, and now, entering his forty-seventh year of active practice, can boast of a success that is most gratifying.

Dr. JONES will visit Utica next Friday P. M. and leave the Tuesday following. (D. V.)—this will give him Friday P. M. and Monday A. M. with his patients at Utica—and will continue this arrangement weekly as long as necessary to see his patients in person. Returning to Jackson will meet his patients at Jackson Tuesday A. M. and Friday A. M. Hours at both places 9—12 A. M. and 2—5 P. M. Emergency calls to either place by telegraph will be responded to promptly.

Dr. JONES wishes to meet the children and grand children of friends and acquaintances of the long ago; most of the latter having passed away, but of whom many incidents and pleasant memories are remembered, during the spring months, and again settle down at his home by the 1st of June. He jumped out of the carriage that brought him with his parents from Grand Gulf to Utica when three years of age. Skipping the incidents, including his residence in a part of the house with the Baptist minister, Valentine Brock, from whom they rented; the Baptist minister, William H. Taylor, with whom he served (as printer's devil) in getting out the Mississippi Baptist when but fourteen with the meager practice of medicine at Palestine, winding up the first thirteen years of his practice at Utica in 1866, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths under his practice did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three days once a day. Others have ridden as many miles, but taking into consideration the few visits to each patient the comparison is seen. Utica at that early day was a good location; being on a dividing ridge cleared up by the wealthy planters on the Tallahala, White Oak, Bayou Pierre, Fourteen Mile, Five Mile, Murphy's and Big Black water courses were the poison generating places affording the sickness.

Old-time physicians gave too much medicine. Drastic doses given under severe nervous tension these, with the bleedings adopted, prolonged acute attacks, and giving rise to all forms of chronic diseases, and which are even now rendered incurable by inducing duodenal and rectal troubles, by increase the intestinal irritation which is the principal source of all acute disease manifestations, and which possibly may effect a cure costs only \$5.00.

Dr. Jones having passed the experimental age, is an expert in all chronic diseases as well as acute sickness. Consultation costs you nothing. Examination and first prescription and treatment which possibly may effect a cure costs only \$5.00.

Dr. Jones, though past his three score and ten, retains his youthful vigor, and takes this method of offering to his fellow-citizens, even those who cannot visit him, what may be the last chance to get the benefit of a practice they cannot get from any other single source, and, especially backed by so large an experience.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.  
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.  
Graduate National School of Osteopathy 1900.  
Graduate Chicago School of Psychology 1899.  
Ex-President Board of Health and Howard Association, Crystal Springs.  
Member Southern Homoeopathic Medical Association.  
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